Dialects of Micronesia.

(From the Friend.)

DEAR FRIEND .- Suffer me to give your readers a few facts or illustrations bearing on the unity of the dialects of Micronesia. The more I study these the stronger does the impression arise that they are all children of a common parent. Some have the marks of this relationship more striking than others, on some it is apparent at the first blush, with others it is more hidden, but the mother-like features crop out "all along the line."

The point I have in mind is to show how similar terms are used differently with different people, yet as terms they are common

to ull. Rano in the Gilbert islands dialect means water, as dren does in the Marshall dialect. and ran or gran in the Mortlock or Ruk dialect, but in both the Marshall and Ponape dialects irak, evidently from the same root as the above terms means to drink with the striking difference in the Ponape speech, it is used only in respect to the second class of chiefs. In the dialect of Yap ul means a torch, while in the Ponspe speech ump-ul means a flame, as of fire or a lamp." In the Gents' Stotch Tweed & C solucre Sults, Ponape tongue majamaj means first with one in honor or favor, in the Yap tongue muchamoj means one favored by the Gods. In the Mortlock speech fai-to means come here, as fai-la means to go away. In the Ponape speech ape-to to come here, and ade-la to go away are evidently from the same roots, but with this further distinction ape-to and apela are used only in respect to the second means to make, as a cance, but pere in the language of Ponape, from the same radices & excepted means to hew timber In Ponape rik, as rik-apena, means to pick up things or gather them together, having no reference to the container of these things, while in the Mortlock, rik or srik means the common basket made from the cocoanut leaves to contain these and other things, and in the Pinalap dialect sik means a basket for the same purpose, but of peculiar size. Emon in the Mortlock language means it is well, or never mind; while in the Marshall tongue emon means good, or it is good, but both these words have their roots in the Ponape man, which also means good. In the Yap dialect en-mij meaus to hide a thing or a person. In the Marshall dialect mij or en-mij means dead or to die, not a very distantly related idea certainly, to en-mij. or hide one away, while emij, to die, is to be hidden away most surely. In Ponape kei or keiei means to anoint with oil, but in the Yap language keiatt means to wash, apply water to the person. In the Marshall tongue, and so Ponape, tol means a hill of greater or less altitude, while in the Mortlock language tol refers especially to the must of a cunoe or ship, the upper or higher parts, while in the Strong's Is and dialect, to high chiefs, or to political or religious standing. In this Strong's Island dielect paper is the common term for father, and so of the Heavenly Father, but on Ponape the same term is used only by children to address that perent with, while another term is used for father proper. Pul in the Yap language, and pulan of the ancient Ladrone and bulan of the Tagala, the most important dialect of the Phillippine islands, and bulan of the old Mal y tongue, are the common terms for Moon, but in the Penape dislect pul means the young moon, more strictly the green moon, as pul is the word for green or unripe fruits In the Marshall dialect ba means to speak, or say, in Ponape tongue pua, evidently from the same roots as the other two, has a slightly differ-

These are some of the illustrations for the point under consideration namely, words derived from the same roots, have, in various dialects meanings of different shades, and yet so much resembling one another as to force the conviction of their unity, indeed the conviction takes a stronger hold because of this very shade of difference, Take for instance that illustration, the term for fish. In most dialects it is iv, or iku, but in the Ponape dialect it is not the general term, but we have seen in some of the d-alects this is Pulan or Bulan, the same radices of course. But in the Ponape dialect, the term for the new moon is pul. The Ponapeans did not care to keep the old mother term Bulan, for maram, derived from the word light, as the moon brightens up the night or another word. for she has two jonepang, no night but then not wishing to bre-k away altogether from SUNDAY TIME TABLE the old mother tongue, she holds to pul one of the terms for the new moon. Circumstantial evidence is often quite as strong as the positive. One hearing it cannot resist the conclusion sought to be established. What other convictions can one have after looking at the circu-astantial evidence we have given words derived from the same roots, used in different dialects with shades of meaning slightly different, but that those dialects had a common origin, or born of a Com-E. T. DOANE. mon Mother?

while in the other dialects ik or ika is the

general term for fish, and on Ponape it is

mam, yet there is one variety of fish here

that takes the name, ik-mong. In the Gil-

bert tongue moan means in the beginning of

a thing or discourse in the Ponape dialect

moan means simply before one as to time or

place. In the Mortlock tongue kijākij means

small, little, while in the Ponape it means a

ge cot means a stone, rock; but in the Pon-

means a sling-stone. In the Mortlock

dislect pil means the container for drinking

water, while in the Ponape pil means the

et sling and wot, small stone, or pain-

THERE is a delicious sarcasm in the old proverb - God help the rich, because the poor can

Morning Star Ger. 19, 1881

A MISTAKE WAS MADE -A young lady gave " her young man " a beautifully worked pair of slippers, and he acknowledged the present by 10 sending her his picture, enclosed in a handsome frame. He wrote a note to send with it, and at the same time replied angrily to an oft-repeated dun for an unpaid-for suit of clothes. He gave a boy 10 cents to deliver the package and notes, giv-ing explicit directions as to the destination of each. It was a boy with a freekled face, and he dis- for one Dollar. charged his errand in a manner that should give him a niche in a temple of fame. The young lady received a note in her adored one's handwriting, and flew to her room to devour its contents. She opened the massive with eager fingers and read : " I am getting tired of your everlasting attentions. The suit is about worn out already. It never amounted to much, any way. Please go to thunder! ' And the tailor was struck utterly dumb when he opened a parcel and discovered a picture of his delinquent customer, with a note that said : " When you gaze upon the features, think how much I owe you." When the unfortunite young man called around that evening, to receive the happy neknowledgment of his sweetheart, he was very ostentatiously shoved off the steps by the young lady's

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the Strong's island tongue it is finak, in the A MARVEL OF EXCELLENCE As all will declare who have had the pleasure of hearing them.

ent meaning; to suppose, to think. I ba, I said; na fwak, I said; i pua (Ponape) I Several of them have already been Sold, and he thought, I supposed. In the Gilbert dialect ika means fish in the Marshall islands it is points with pride to his Customers who have ik. in the Strong's island it is ik, in the Mortthe Good Judgment to purchase a FINE lock it is ik, but in the Ponape dialect it is mam, while it means the tail of a fish. Then

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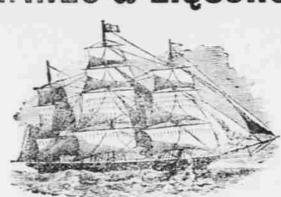
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which there are now about a dozen in the country, and they are without single exception, first-class in every porticular, all bearing a strong resemblanace to their sire, being greatly admired by every one for their beauty, thus proving that the horse is an extraordinary breeder.

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